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the neo-Aristotelian metaphysics on the doctrine of God; secondly, reason and revelation—natural theology—where law and gospel, the two covenants, and Calvin's doctrine of predestination are discussed; thirdly, the doctrine of religious certitude as related to the Calvinistic view of salvation and the Scriptures and to pre-scholastic theology, the influence of Aristotelianism on this doctrine, and the development which culminated in seeking a rational basis for this certitude. The treatise supposes an acquaintance with Troeltsch's *Vernunft und Offenbarung bei Joh. Gerhard und Melancthon*, Weber's *Philosophische Scholastik des deutschen Protestantismus im Zeitalter der Orthodoxie*, and *Einfluss der protestantischen Schulphilosophie auf die orthodox-lutherische Dogmatik*, and Keim's *Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher*. The author claims no more than to test, complete, and in part limit the presentation of the foregoing writers, yet only so far as concerns the Reformed field. Keckermann and Alsted are selected as representative theologians to and from whom the inquiry proceeds. The book is a valuable contribution to our too-scanty knowledge of a stage of thought which, however lamentable, was, as our author declares, inevitable.

C. A. B.

MAINS, GEORGE P. *Christianity and the New Age*. New York: Methodist Book Concern, 1914. xii+364 pages. \$1.50.

Another of the rapidly multiplying attempts to put on exhibit the material for a reformulation of theology. The author is a Methodist clergyman and has been long connected with the publishing house of his denomination. His earlier volume, entitled *Modern Thought and Traditional Faith*, has helped many ministers and laymen in this time of transition. The present work will have a similar function. The book shows no evidence of original thought. It is rather one of the respectable media through which a portion of the newer thought of the age filters into certain minds that are not equipped for first-hand works. The chapters on higher criticism, socialism, and plutocracy show that the author feels the impulse of the tidal movement which is now drawing the currents of biblical and sociological scholarship into the same channel. But he has not explored the contents of the categories with which his book deals in such wise as to correlate them within the terms of a constructive interpretation. While the volume, therefore, is not one which is likely to be of use to readers of this journal, the fact of its publication is welcome and significant to all who feel a scientific interest in theology.

L. W.

MARIANO, RAFFAELE, *et al.* *Verso la Fede*. Rome: Edita dalla direzione della scuola teologica battista, 1913. xi+223 pages.

The intent of this volume is to meet religious problems peculiar to Italy, owing, in part, to the relations existing between the kingdom and the papacy. But so far as these problems arise from the reaction of modern culture against a church opposed to science and democracy, the essays are of general interest.

The first two essays comprise half of the volume. Raffaele Mariano writes on "Becoming and the Absolute in the Hegelian System." He is frankly a Hegelian but opposes the neo-Hegelian identification of the Absolute and Becoming, or history. The second essay is "Ideas on the Immortality of the Soul." It is by Francesco De Sarlo. It discusses the origin, nature, and destiny of the soul on a priori grounds.